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favor, highly detrimental to the interests of all the colonies. A deaf ear was turned to the protests which these acts raised even from bigoted royalists like Sir William Berkeley.

Even the brief synopsis of the colonial *Calendars*, the present volume as much as any preceding it, shows that long after the colonies had grown to great importance in wealth and population the attitude of England was as often the attitude of a master toward a slave as of a mother towards a child, a master too who did not scruple to get as much out of the slave as could be gotten without actually destroying him.

PHILIP ALEXANDER BRUCE.

The Puritan in England and New England. By EZRA HOYT BYINGTON, D. D. With an Introduction by ALEXANDER MCKENZIE, D. D. (Boston : Roberts Brothers. 1896. Pp. xl, 406.)

THE title is too large for the book, which is a compend of the more accessible matter in Puritan history, expressed in the form of detached essays. The whole is written in a very lucid and agreeable style, under the introduction of a distinguished Congregational clergyman. The essays treat of "The Puritan in England," "The Pilgrim and the Puritan : Which?" two thin treatises, "The Early Ministers of New England," "The Family and Social Life of the Puritans," "William Pynchon Gent.," "The Case of Robert Breck," a paper on Brunswick, Me., with a good account of the "Religious Opinions of the Fathers of New England." The latter study shows more historic insight, perhaps, than any other part of the book.

There is a pure or purist spirit, working at all times in all systems of faith, whether Roman, Anglican, Calvinistic or Quaker. When Main-tenon infused the court of Louis XIV. with asceticism, this essence was felt in the wilds of Catholic Canada, as it was relatively in Congregational Boston. The word "Puritan" must be defined historically and more severely. Some writers merge the "bare, intense spiritualism of the Puritan" into the system and life of non-conformists, Independents, moderate Anglicans on the religious and social side, together with the political life of independents, republicans and democrats on another side. Our author is one of those who forget the historic consequences of the outgrowths of the Puritan or non-conforming system in defining the general results of history to be generally Puritan. Where is the line between what is pure and Puritan and what is universal and Catholic? For example, Unitarianism is a theological outgrowth of the Calvinistic system, but it would hardly be called a characteristic part of Puritanism. So politically. Independency beheaded a king and founded republics, but what founded the republics of Virginia, Pennsylvania and Maryland?

Dr. Byington follows these confused lines of Puritan development in England, and, as might be expected, the results are inconsistent, when unfolded in the larger field of America. He admits the germinal force of the Brownist or Separatist doctrines ; "from them have sprung the

great body of dissenting churches in Great Britain, and the Independent and Congregational churches in America" (p. 22). But whence came the Westminster Assembly and its Confession?

In history, whether for narration or deduction, the whole is always larger than any of its parts. In this sort of exegesis a part is constantly absorbing the whole. To wit: "The Puritan element in our population has been the controlling power in the Republic" (p. 5). "Their [*i. e.*, the early preachers of New England] theological views tended to make them the defenders of liberty. They laid the foundations of the Republic. Their churches were democratic. So were their towns" (p. 323). Whence came Benjamin Franklin, Thomas Paine and Thomas Jefferson? Paine's philosophy does not read large now; it was large then. These thinkers—who were far outside the pale of Puritanism, defined in its largest sense brought the Cromwellian element into the political development of the United States. This was the mastering force that forever separated church and state in this fair land.

This curious mental bent deflects all writers of this school of apologists. "The religious sentiment of the Puritans has developed the altruistic feeling, so abundant in modern life" (p. 222). Where are there altruists who excel the Catholic Sisters of Charity? Our author finds the social life of New England in those days to have been pleasant and cheerful. It does not appear that he has read Sewall's *Diary*. All this leads to the more important statements of the book, which deny or explain away the bigotry of the Puritans. In the matter of Roger Williams (p. 171) or of Pynchon (p. 211) there was an inevitable necessity, which carried the authorities in about the right direction. In witchcraft (p. 176) folly drove them into horrors. It was a necessary drift of the time, which sacrificed many more victims in England or Germany. But Connecticut and Rhode Island—not to mention the middle and southern colonies—did not slaughter any. Dryden's definition is as good now as when it was written:

"Name it not faith, but bungling *bigottry*."

Dr. Byington's ideal would be found—we fancy—more nearly realized in the history of the Connecticut Puritans, than those of Massachusetts, for whom he apologizes. This is not stated, though he gives a good account of Hooker's system (p. 169). The fathers laid down a state in the Connecticut valley, which lasted without change more than a century and a half. It had its limitations, narrow enough sometimes. But where has the inward and outward life of a people moved in closer harmony than it did in the land of steady habits in those days? He hardly apprehends the character of the men of Massachusetts Bay. To them tolerance was both an evil and a sin. If any more stringent intolerance could have been invented, it would have been welcome to them.

Our objection to the title was not mere technical criticism. We would not treat over harshly a kindly book in elegant form. But history—if written and rewritten—should aim at truth and not lapse into mere

apology, however gentle and forbearing. The shadows on the historical canvas are deep and dark, because the forces which projected them were mighty and terrible.

WM. B. WEEDEN.

The Bay Colony: a Civil, Religious and Social History of the Massachusetts Colony and its Settlements, from 1624 to the death of Winthrop in 1650. By WILLIAM DUMMER NORTHEND, LL.D. (Boston: Estes and Lauriat. [1896.] Pp. viii, 249.)

THE descendants of the Puritans of New England will not allow the world in any generation to forget the doings of the forefathers. This is a well-written epitome of the story which has been told so many times in the larger histories. The introduction treats of Plymouth colony and the work antecedent to the foundation of Massachusetts Bay. The chapters then move forward in orderly development. The settlements at Cape Ann led to the larger movement of the Bay Colony proper. The full text of the charter is given in an appendix.

Of necessity, the story is founded on Winthrop's journal, and copious extracts are drawn from that masterly piece of history. If the general reader can be induced to read the original for himself, this book will have served a very useful purpose.

Many modern writers seem to fear that the Puritans will suffer unduly, if the ordinary canons of criticism be applied to their work. In this, we think they underrate their heroes, who were really, if not ideally great. Those men were too large and too strong to be injured by any honest criticism. Our author closely follows the deprecating method. He might have profited by opening his mind to the treatment of the Hutchinson case by C. F. Adams. As it is, he goes farther than Winthrop himself in justifying this strange epidemic in early Boston. The same principle applies to the case of Samuel Gorton and similar episodes.

The treatment of Massachusetts Congregationalism (pp. 258-270) is very good, and its effect on English ecclesiastical development is well brought out. Independency, a larger force than Puritan Presbyterianism, was directly encouraged by the New England cult, and by the emigrants who returned home to take part in the rise of the Commonwealth.

The book is interesting and agreeable, as much detail encumbering the larger histories is stripped off or avoided. It ends rather precipitately, with the death of Winthrop.

W. B. W.

Pennsylvania, Colony and Commonwealth. By SIDNEY GEORGE FISHER. (Philadelphia: Henry T. Coates and Co. 1897. Pp. xiii, 442.)

IN this little book Mr. Fisher presents, first, a brief sketch of Pennsylvania history prior to the Seven Years' War, then a digression upon commerce, wealth and education, after which he resumes the narrative